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EXTRACTS FROM THE JOURNAL OF MRS.  
BRONSON.

We give below, some extracts from a journal kept by Mrs. Bronson, during her brief residence among the Nagas of the hill country. The uncertainty which now rests upon the prospects of that station,\*—from the failure of Mr. Bronson's health, the removal by death of his sister, Miss B., and the want of other laborers prepared to enter the field—will cause this journal to be read with a deep and painful interest. The incidents, many of which are of a touching character, are narrated in a simple manner; and after its perusal, we doubt not our readers will feel, with us, a deeper regret that circumstances should render it necessary to relinquish, even for a time, a station so happily commenced, and with so favorable prospects of success. The journal commences with the removal of Mr. B.'s family to their new station among the hills in March, 1840.

*Labors commenced—Character of the school—Kindness of the natives.*

March 22. Having become somewhat settled in our new home, and our school room being finished, we to-day opened our doors for scholars. The young men, sons and relatives of the chiefs who had been learning to read during Mr. Bronson's former visit among them, came in, and manifested an interest in their books. I never spent a happier day than this has been. The youths appear very intelligent, and would, I am sure, have excited a deep interest in the minds of our friends at home, could they have seen them during school hours to-day. They

came armed with their *di* (sword) and spear, and with their gay ornaments. In this respect they reminded me of the Aborigines of high rank in our own country. The most of them could read easy words, and spell a little. Mr. Bronson told them at the close of the school, that as the female teacher had come, the school would now be taught by her, while his time would be occupied in preparing books for them, and in telling the people about the great truths of the bible. We could plainly see that the idea of being taught by a female was not entirely agreeable to these proud young warriors, but we doubt not they will soon forget prejudices like this. Before closing the school I told them I wished to take their names, as it was the custom in schools to do so, in order to notice who were regular in their attendance, and who were not. On inquiring of them individually what name I should write, they very seriously said, "it is contrary to our custom to disclose our names to foreigners—we never can do it."

Well aware that the surest way of overcoming their little prejudices is not to take much notice of them, I waived the question, and contented myself with writing their several titles as they pass among the Asamese.

26. Our little school slowly increases in number, and we think in interest. We have succeeded in collecting a class of ten little boys, who are as wild and untamed as the partridge on the mountains. The noise of a deer, or the baying of their hounds, frequently calls their attention from their books, and they are off instantly, without waiting to signify their wish to go, or to ask permission.

I feel great delight in this first feeble attempt, and anticipate by the blessing

\* See letters from the Asam mission published in the last number of the Magazine.

of God, seeing a great and happy change take place ere long, among these wild children of nature. Our school now numbers twenty scholars, some of whom possess minds of the highest order. We ardently desire to see them properly instructed, and above all, to see them made wise unto salvation. We may then hope they will prove the most efficient laborers in spreading the truth among these mountain tribes.

28. We feel more and more at home among our dear people. Their kindness and hospitality remind us more of the sweet charities of life in our dear native land, than any thing we have before witnessed among the heathen. From the first day of our arrival they seemed to vie with each other in expressions of kind feeling and hospitality. Our little daughter is a great favorite with them, and nearly all their little presents are brought expressly for her. She has plenty of sour buffalo's milk, meat, &c., from her kind hearted friends. She returns their friendship warmly, and utters exclamations of joy when she sees any of them entering the house. We often see her seated on the floor with several of the chiefs around her, while she is showing and explaining to them the pictures in her little books.

*Beautiful scenery—A band of warriors—Visit from the chief—A storm.*

April 6. Never since we have been on heathen ground, have I passed a more pleasant day than this has been. Our school this morning was interesting. The chief and many of the principal men of the village came in, and seemed very much interested in all they saw and heard. After school I sat down in the verandah, which commands a prospect of hill and dale, lovely beyond description. Just in front is the village, embowered in fruit trees. Only a few houses are visible, the rest being hid by the trees and a slight elevation. Beyond the village rises a lofty peak, whose rounded summit is crowned with a village of perhaps 200 houses. Beyond this peak rise others more lofty, which lose themselves in the clouds. To the southeast and south, is a lofty range of mountains covered with forests. The highest of these is said to be the height of land between this and Burmah. Looking to the south and south-west, several villages are visible on different peaks—all pleasant and rural in their

appearance—often reminding us of the lovely little villages that lie secluded among the hills and valleys of our own dear native land. We often see their watch fires, and hear the rude music of their drums and gongs. We often anticipate the time when the high praises of God and the Lamb shall echo from peak to peak,—instead of the rude din which summons them to meet for warlike council, or for idle amusement. Soon after I had seated myself in the verandah, a train of youths emerged from the forest just in front of the house, equipped as for war; with every variety of ornaments which their rude taste and fancy could suggest. Their beautiful and athletic forms thus arrayed, resembled very strikingly the pictures we see of the American warriors in their martial attire. They were sent by the chief to treat with a neighboring tribe concerning some difficulty that had arisen between some of their people. An aged chief, one of the most influential men of the tribe, called, and as Mr. Bronson was absent, he sat down with me in the verandah. We entered into conversation respecting the object of our coming to live among them. He expressed great surprise that a female should be contented to live among their hills, so far away from her parents and friends. As I told him of the reasons which influenced us, and the importance of our object, he became much interested, and expressed his desire that we might be able to accomplish our purpose. "But," said he, "you cannot teach our females. They are trained to bear burdens, to bring wood and water, and to make the salt by which we gain our subsistence. If they learn to read and to sew, they must give up these labors and remain at home; then who will do this work; as it is our business to watch the village, hunt deer, and fight our enemies? Our young men can learn, but not our women; it is not *our custom*."

This man sends all his sons to school, and seems anxious that they should improve. Our evening schools are most interesting, as I usually devote a few moments to direct conversation with them on religious subjects.

14. To-day a most fearful storm of wind and rain, accompanied with thunder and lightning, swept over the hills, and for half an hour threatened to lay our frail dwelling level with the ground. We stood near the door ready to escape should the house fall. The leafy roof



was but little protection from the rain, which fell upon us in torrents. A merciful Providence, however, preserved us amid the dangers of the storm.

*Tea cultivation—The rainy season—Interest of the scholars—Native teacher.*

18. At the request of the people, Mr. Bronson has gone with them to explore their *tea grounds*, which are distant about a day's journey. These hills abound in tea which they have never yet cultivated, though they have now some thought of doing so. Mr. B. thinks it right to encourage them to this, as it will be of great benefit to them in promoting a more free intercourse with the plains, and in enabling them to obtain more of the comforts and enjoyments of civilized life.—Though weak in body, and alone on these hills, I feel this evening cheerful and happy. If I am not deceived, I feel a pleasure in the consciousness of being in the path of duty, and of the presence of the Savior, which more than counterbalances the pain of separation from home and beloved friends.

19. Have been unable to-day to have a school from indisposition. The sympathy and attention I have received from the people have been most affecting to me.

The rains are now commencing, and the following three months will probably be most trying to health. We see the sun very seldom, except a short time early in the morning. The fogs are dense, and are thought to be very unhealthy. It is at this season, however, that we can best succeed in gathering the children and youth into school, as they are prevented by the weather from leaving their hills, or pursuing their accustomed games and sports. Our first class have commenced learning to write, and are very much interested in this new exercise. They often inquire when they shall be able to read all the books in Mr. Bronson's study, and manifest a great anxiety to learn all that is to be learned. Our hopes have been much raised of late concerning our assistant teacher, *Boliram*. He has commenced reading the New Testament by course, and has of late manifested an increasing interest in the truths he reads. He often voluntarily contrasts the purity of the maxims there enforced with the corrupt principles inculcated in their sacred books, and acknowledges that ours is plainly the true religion.

He is evidently half persuaded to give up his vain superstitions, and become a christian;—but alas! *caste*, that almost insurmountable obstacle to the spread of the gospel in this country, prevents him from coming to the important decision which his judgment evidently approves.

He often says, "How can I forsake all my kindred and friends, and become an outcast from their society? Can I not love and serve God in my heart, without exposing myself to persecution by an open profession?" Our Naga interpreter and teacher seems also at times to be inquiring after the truth. Could we see these two persons sincere, humble followers of Jesus, we should hope much good would result from their labors.

*Intelligence from the new missionaries—Departure of Mr. B. for Jaipur.*

May 4. Letters from our dear friends\* inform us of their near approach to Jaipur, and Mr. B. feels it his duty to go and meet them there.

Our school is suspended this evening, as the young men wish to spend the evening in conversing with Mr. B. He sits in his study surrounded with his Naga friends, who have much to say, and many questions to ask, about his going, and the object of a new teacher in coming among them. Two of the relatives of the chief have overcome their fears of visiting the plains at this season, and propose accompanying him to meet and welcome the new missionaries. We are surprised at this proposal, as they have great fears of the cholera, which usually commences its ravages on the plains at this season. These rude people certainly manifest an affection for us, of which, from what we have seen of the Asamese, we had supposed the heathen to be incapable, at least, for those not related to them by the ties of kindred. The chief and heads of the people have pledged themselves to take care of the "Ma'm Sahib" and "little Mary," assuring Mr. B. that not until every one of them is cut up, shall any harm, which they can prevent, come to us. Mr. B. left this morning, attended by many of the people. I must confess I feel sad to be thus separated from all my friends, but there is an inexpressible satisfaction in fore-

\* Mr. Barker and family, including Miss Rhoda Bronson. See Mr. B.'s journal p. 114, of the number for May.

going their society for the sake of trying to benefit this dear people. As to fears, I have none. True the Nagas are abroad reported as savages and cannibals,—thirsting only for blood and slaughter. They are indeed savage in war, but we have found them friends, and possessing those traits of character which, under the sweet influences of christianity, would make them a most amiable and interesting people. I feel perfectly safe among them, as much so as I should in the bosom of my father's family.

8. Sabbath. Though alone as to christian society, I have spent a quiet, happy Sabbath. How blessed is the christian's portion. Neither place nor circumstances can debar him from holding communion with God; and this privilege granted, place or circumstances can have little influence over his happiness.

*An incident—Alarming reports—Arrival of Miss Bronson.*

10. I was awakened last night by the screams of a servant, who said some one was breaking into the house. I immediately arose and went to the place, where I found a window open, and a small hole made in the wall. Some person had evidently been endeavoring to enter the house; but I felt sure they must be quite frightened away by the outcry of the woman who had discovered them. It was long before I could reassure them sufficiently to persuade them to sleep. In the morning my Naga friends came in to see what had happened, and expressed the greatest surprise and indignation that any person should have dared to undertake such a thing in their village. They assured me that it was none of their people, but some straggler from the Abors or Asamese. They promised to be on the look out from the adjacent watch-house—or even to send some one to sleep in the house, if I felt afraid. I told them I had not the least fear, but trusted in the great God for protection, assuring them at the same time of my sense of their kindness, and of my readiness to call on them for assistance, should it be necessary.

Reports have to-day reached me, that a difficulty has arisen between this tribe, and the Bor Duris, with whom they have long been on ill terms; and that an attack is meditated by the latter, on this village. I felt some uneasiness on hearing this report, as several bloody battles have formerly taken

place between these tribes. While I was sadly thinking over the matter this evening, one of the chiefs came in. He immediately spoke of the reports, and admitted that they might prove true, as a serious difficulty had arisen, concerning which a council was to be held on the morrow, "at which consultation," said he, "if the matter is not settled, we must fight." "But," said I, "if they attack the village, what will you do with us, who are left under your protection?" He replied, "We shall secrete you and little Mary in the jungle, and then fight to defend you; and not until every one of us is cut to pieces, shall any harm come to you and little Mary." The difficulty was afterwards settled without a resort to arms.

17. This evening our Naga friends who accompanied Mr. B. down the river, returned, bringing me letters from him, and a large package from American friends. In my lonely situation, these tokens of affectionate remembrance from absent friends, are very precious.

This morning my little group of scholars requested to be dismissed early, that they might go to meet Mr. Bronson and the new teacheress, whose arrival they have for several days been joyfully anticipating. After school they clothed themselves in their best, and set off in high spirits, to meet their friends. It was to me an interesting sight. About two o'clock their swiftest runner came with the speed of a deer, to tell me that our friends were approaching, and in a few moments I had the unspeakable pleasure of embracing my husband, and our dear sister. It was a happy, blessed meeting to us all, and I trust we all felt grateful to our heavenly Father for permitting us to meet under circumstances of such peculiar mercy. The house was filled with our Naga friends, all eager and anxious to welcome the "Sahib" and his sister, to their hills, and it was not until evening that we found ourselves alone. Our season of worship was deeply interesting; indeed this evening is one never to be forgotten.

An account of the subsequent illness of Miss B., and also of their daughter Mary, is given in the journal and letters of Mr. Bronson, published in the May and July numbers of the Magazine. The narrative need not be repeated here, and we therefore pass over this part of the journal with very brief extracts.

*Illness of Miss B. and of Mary—Sympathy of the natives—Progress of the school.*

June 15. With a full heart, I sit down this evening to recount the dealings of our heavenly Father with us, for a few weeks past. We are called to sing of judgment and of mercy. Our dear sister Rhoda has been very ill—confined most of the time to her bed.

Our little daughter Mary was attacked with the same fever, on the day after sister R. was taken ill. The fever raged without intermission for nine days, and for a time we almost wholly despaired of her life; but God mercifully raised her up from the very borders of the grave. We receive her as one restored almost from the dead; and as a special blessing from the hand of our heavenly parent. Oh that we may feel more deeply than we have ever done before, that this “lent treasure” is the Lord’s; and may we have grace to bring her up for his service!

It has been most affecting to us, to witness the interest and sympathy which this wild people have manifested during Mary’s illness. The night during which we thought she was dying, the young men of our school, and many of the chiefs, came to the house and remained through the night, ready to render us every assistance in their power. Their sad looks and silent attention to our wants, showed how deeply they felt for us, and was the more highly prized as it was something we have never before witnessed among the heathen. Oh that their hearts may be truly imbued with christian principles, which would render them a most lovely and interesting people!

16. Have to-day for the first time since Mary’s illness, been able to take charge of the school. I find that the scholars have progressed a little, quite as much as could be expected with only a native teacher. I felt very happy to engage in the delightful work of instructing this dear circle of youth once more, and they seemed equally pleased to see their former teacher in her place again. Their improvement in writing has been very rapid. They already write a fair easy hand, which would do credit to any learner in America who had written twice the length of time that they have. They are particularly delighted with this exercise, and are often inclined to shorten their hours of study to engage in it.

I think that hereafter they may be taught drawing with advantage—at least enough of it to enable them to execute maps, &c.

Sister R. is now better, and seems to be slowly regaining her strength. Her whole soul seems absorbed in the great work of benefitting the heathen. Our prospects are brightening. We only want more faith in the promises of God, and a more burning zeal in his service, to be as perfectly happy as we can be in this vale of tears.

*A converted seaman—Painful recollections—Renewed illness of Miss B.*

6. July. We have just received a most interesting letter from one of the converted sailors of the Rosabella,\* now an officer of a vessel. He relates his christian experience since he left the Rosabella. He has remained true to his profession amid every kind of opposition, and has fearlessly professed his attachment to the cause of Christ wherever he has been. This young man was apparently the most hardened of any of the ship’s company, at the commencement of the voyage; and it was not until we were near Calcutta, that his stubborn heart yielded to the claims of the gospel. We were at the time much interested in his case. He had been the subject of much anxiety, and of many prayers during the voyage; and his conversion seemed evidently to be the work of the Holy Spirit. He came out very decidedly, and seems from his letter to have gone on his way rejoicing in Christ, and boldly advocating his cause.

7. This is with us a day of solemn and tender recollections. Three years ago this morning, our dear brother and associate, Mr. Thomas, closed his mortal career, and entered upon the employments and joys of eternity. How sudden, how blessed was the exchange! He closed his eyes upon this world of sin and sorrow, and arose in everlasting day. Could we see him as he now bows, a pure spirit before the throne—could we realize the happiness that, forever increasing, fills his soul, we should doubtless be enabled to rejoice in the dispensation, now so dark and mysterious to us.

15. Our dear sister is again reduced to a state of great weakness, and we begin to feel seriously alarmed about her. Mr. B. started for Jaipur yester-

\* The vessel in which Messrs. Bronson, Thomas and others, went out.

day, to endeavor to procure for her, suitable medicines, and a change of diet.

One of the chiefs came last night to tell us not to fear, for they would all die before any harm should come to us during Mr. B.'s absence. He said they were making prayers and offerings for our safety. Poor deluded people—when will they learn to look to the great God, instead of evil spirits!

*State of the Asamese—Sickness of Mr. B.*

We have great occasion for gratitude to God for raising up so many friends for us in this dark land. The cholera is raging in Mattak—the country opposite Jaipur on the other side of the river. Jaipur is as yet mercifully spared. It seems as if God was about to sweep the poor degraded Asamese from the earth. They are already dwindled down very much from their former numbers. How heart-rending the thought, that they go into eternity the slaves of sin, and destitute of the precious hopes and consolations of the gospel!

Aug. 7. Tuesday Mr. B. was taken down with fever—a few days earlier than he was taken last year. We had hoped he would escape this year, altogether, as our location on the hills is considered more healthy than either Sadiya or Jaipur. But it seems to be in his system, and we fear will continue to attack him every hot season, as long as he continues in Asam. He feels deeply at being thus laid aside from his work.

Oh! could every christian in America know and realize, how plenteous is the harvest, and how few and feeble are the laborers, it seems impossible that any who can consecrate themselves to the blessed cause, should withhold the “reasonable service.”

*A painful decision—The Naga chief—Preparations for leaving the station.*

Oct. 2. Little did I think at my last date, that a painful necessity would so soon oblige us to leave our dear people, and to relinquish, for a time at least, the labors so happily commenced. But an all wise Providence has thus ordered, and it is our part quietly to submit. Since my last date, sickness has nearly suspended all missionary work. The school has continued under the care of the native teacher, but my own time has been fully taken up with the care of my sick husband and sister.

We have at length come to the decision, that it is our duty to leave our post for a season, and to seek the blessing of health, without which we can do nothing for the heathen. Thus to leave this people, like sheep without a shepherd, is inexpressibly painful to our feelings. But the path of duty is very plain to us, and we must go forward, trusting in Him who has said, “As thy days, so shall thy strength be.” The Nagas appear to regret our leaving, very much—but they say, “We cannot ask you to stay and die here; go and get health, and then come to us again.” The aged chief who has seen more than a hundred years, came to visit us yesterday, attended by his numerous sons. He said to Mr. B., “Before you return, I may be gone, for my hair is ripe, but these my sons will stand pledged to be friends to you.” Then turning to his sons, who stood respectfully behind him, he charged them most solemnly, to listen to the instructions of the missionary, and always to be his friends. This they promised.

We are this morning in all the bustle of preparation for our tedious journey. Our Naga friends have been very kind in assisting us. Without their aid I hardly know how we should have been able to get our goods down to Jaipur. They bear no burdens for others, themselves, it being against their *custom*; but they have assisted us in getting forty Abors from the upper ranges, who, for a fixed price, agree to take every thing down. The chiefs brought us a man this morning, saying “here is a trusty man whom we recommend to take little Mary.” We shall therefore give the child to his care, to get her down the hills the best way he can. The only way will be, I suppose, to allow him to tie her firmly to his back. In this way he will probably take the child up and down the steep precipices far more safely than in any other. An English gentleman at Jaipur, has very kindly sent an elephant, upon which sister Rhoda and myself are to perform the journey.

*Gloomy reflections—Departure—Arrival at Jaipur.*

All is now ready—our house is filled with Nagas, who seem to feel deeply at parting with us. The young chief, his nephew, and a number of our friends, volunteered to accompany us all the way down. Oh! that the hearts of this interesting people might be af-

fectured with the truths of the gospel. They often say to Mr. B., "We understand what you say on this subject very imperfectly, but when you know our language fully, we shall be able to understand more," &c. I feel inexpressibly pained to leave my dear scholars. Nothing but a sense of duty reconciles me to it. They promise us that they will improve as fast as they can. We should have been glad to have left our native teachers behind us, but nothing would induce them to stay after we are gone. About ten o'clock in the morning, we left the assembled crowd at our house, and turned our backs upon this lovely mountain village—where we had spent nearly eight happy months, in trying to dispense the good word of the kingdom. We could not but weep as we turned from the spot—bereft of health—and leaving behind us no one to carry on the "labors of love" among this perishing people.

During the day we were all prospered in our journey, and about sundown reached the Namsang, a beautiful mountain stream. Here we found a small grass shelter, which br. Cutter had kindly erected for us, in anticipation of our coming down. Here we cooked our frugal meal, and refreshed ourselves with sleep. Early the next morning we set out, and at three in the afternoon found ourselves at our own comfortable home in Jaipur.

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### Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED, AKYAB MARCH 16, 1841.

#### *Visit of Mr. Comstock—Preaching excursion—Favorable impression.*

In my last letter dated Jan. 23, I gave some account of our trip down the coast as far as Sandoway, Ramree, &c. In February, Mr. Comstock and his family, came up here and spent sixteen or seventeen days with us, and during that time br. C. and myself visited a number of villages, and went as far as the old town of Arracan. At Cruda we remained two days, preaching repeatedly, and conversing with the people. On the Sabbath we administered the Lord's supper to the church in that village, and I trust a good impression was made on the congregation. Many acknowledge the superior claims of the

Christian religion, and three persons appear to be religiously disposed. I intended then, to return to that village by the first of March, and make special effort for eight or ten days, but the providence of God directed otherwise. I was prostrated with fever, as was also Mrs. Kincaid and our oldest child. We gave away a number of books and tracts to thoughtful, inquiring people, and had urgent invitations to visit many other places, but could not command the time. In the old town of Arracan we had an assembly, first in the bazar, where br. Comstock preached nearly two hours; next in a private house; then in a beautiful grove where a multitude had assembled to attend a funeral, and then again by the light of the stars, on a bridge, where the people sat down and gave the most respectful attention. We met with a few turbulent, self-conceited men, anxious to display their powers in argument, and to show their skill in the sacred Pali; but the great mass would acknowledge that they were in the dark, and knew of no way to escape the pains and punishment of hell. "I have lived seventy years," said one man, "and have labored to keep the five great commands, and have practised the austerities, but have not found peace." "The power and glory of our religion," replied another, "has long been waning, and must entirely vanish." Such impressions prevail among a large class, and by far the most intelligent part of the community. This change in the views and feelings of the people, is no doubt effected by preaching, and the distribution of tracts and portions of the sacred scriptures, but principally by public preaching, and private instruction.

#### *Right kind of missionary labor—Good effects of preaching.*

I am fully convinced that a missionary, or what is the same thing, an evangelist, should be constantly in motion if possible, that he should go over a large surface, but still not so large but that he may revisit the same places every eight or ten weeks. Multitudes who hear in silence, ponder these things in their hearts, and when another opportunity occurs, they are ready to hear again. There is nothing like direct preaching of the gospel, without any reference to Buddhism, or any other false system—to enlighten the understanding, and arouse the

slumbering conscience of the heathen. Books and tracts are invaluable auxiliaries in the work, but alone, they are of comparatively little value.

I have just now been spending an hour or more with two men who have come from a village where br. Comstock and I spent two or three hours one morning. I did not know them when they came in. I only saw they were from the country, and inquired of them if they had ever seen me before. They said they saw me and another teacher, at such a place, and heard us preach, and then they related the substance of what we had said; and that when they read the tracts we had given them, which was almost every evening, two or three dozen men and women gathered around them to listen; that our words *were in them*, and that they were wonderful words; and that they were anxious to hear more. I soon saw that they had made good use of what they heard, and after explaining the way of life through Christ Jesus, I gave them the New Testament and tracts. They said all the people in the village were anxious to see us again, and hear more, but that they would read this *great book* to the people every evening. This is a single fact, but within a month past, I have witnessed a dozen or more cases of a similar character.

*Application for baptism—Interesting inquirers.*

In the town here, things are much as when I wrote last—in some respects more interesting. Two men have asked for baptism, and probably will soon be baptized. Several old inquirers have made some progress, and there are four or five new and very interesting cases of inquiry. I have room to mention only one. He is a man of wealth, and influence, and for two or three years past has been making arrangements to build a large *Kyoung*, (monastery.) This season he began to build, had expended 1,600 rupees, (nearly \$800) and while making purchases to the amount of twelve or fourteen hundred more, he first heard the gospel, and it reached his conscience. He pondered on this momentous subject for several days, and became so anxious and distressed that he dismissed his workmen, and resolved to let the building alone till he examined fully the claims of the gospel. The priests are greatly alarmed, and though the principal men among them have been

very friendly, (two or three of them in fact, secretly professing to believe the gospel,) I expect to feel the full weight of their influence. They feel disgraced, and humbled among the people, when the principal supporters of Buddhism fall off, and turn to the examination of the *new religion*. One very intelligent man, formerly from Ava, who has been a diligent inquirer for several months, but who has stumbled on the doctrine of Christ's divinity, (because he could not believe that if divine, he would suffer on the cross,) has advanced a good deal lately. The other evening he came and said he had been proud of his ability to dispute, and had confided in his own wisdom, instead of receiving, like a little child, the word of God. He asked us to pray for him, and appears very well.

*The christian spirit in an aged female.*

Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind, and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it, fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to leave, when the poor old woman bid me remain a little longer. She crept along to another part of her house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? "This is very little," she replied, "but it is all I have, and it is to help in the cause of Christ?" But you are old, and infirm, and poor. "Yes, but I love Christ, and this is very little." Surely, I thought, here in the midst of poverty and decrepitude, is a converted heathen, exercising that enlightened faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression, "This is to help in the cause of Christ." When I thought of the withered hand, and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.

I hear from Ava often, and for the most part the aspect of things is more favorable than heretofore.

*Sickness in Arracan—Health of the mission.*

This hot season, which began about the 10th of February, has been very sickly so far. I have attended the funerals of five foreigners within two months, which is about one fourth of the whole number here. They died of the Arracan fever. Four persons have gone away ill. The last person that died was Dr. Clarributt, the civil surgeon. He was at our house on the 2d, as three of us were ill with fever, and on the 6th he died of fever, after four days illness. In him we have lost a warm-hearted friend, and a very able physician. I have no doubt he was the means of saving my life, when I had the *cholera*. Mrs. Kincaid for a month was very low with fever, and a pulmonary cough, attended with an acute pain in the left side; one of our children and myself having the fever at the same time. I, however, was only confined to my bed for three days, and did not lose but one appointment for preaching. My health is as good here as it was in Mergui and Maulmain. I am happy to say that we are all in usual health now. Never before did I feel so forcibly the truth of that impressive sentiment, "In the midst of life, we are in death." Our Heavenly Father has mercifully shielded us from the destroyer, and it is our anxious prayer that we may be more devoted and more wise in winning souls to Christ. I have just heard from the brethren in Sandoway and Ramree, and they are all well.

*Karens.*

## EXTRACTS FROM A LETTER OF MR. INGALLS, DATED MERGUI, FEB. 17, 1841.

In a previous letter, dated Sept. 12, 1840, Mr. I. says, "At the present time we have evidence that the Holy Spirit is at work among the people in town, and also in the jungle. Two Burmans are now affording us evidence that God is about to bring them into his kingdom. We have many inquirers in the jungle, and long for the rains to close, that we may go and visit them." The hope at that time entertained, it will be seen by the subsequent letter, has not been wholly disappointed.

*Routine of labor—Applicants for baptism—A friendly chief.*

Several months have elapsed since the date of my last, and I now proceed to give a few extracts from my journal

in order that the Board may know something of our labors, our trials and joys, at this station.

I spend a portion of every day in the preaching zayat, and have one Burman assistant, Moug Tha Zau, in constant employ. He is a faithful man, and is doing all he can to persuade his deluded countrymen to embrace the religion of the Lord Jesus Christ.

Sept. 27, 1840. After worship, two individuals came forward for baptism. We have now five applicants—two or three of whom will doubtless be received. We feel devoutly thankful for this manifestation of divine favor to the little Burman church. While the Karen has received large additions, the Burman church has been clothed in sackcloth. May her reproach be taken away, and a multitude of joyful converts tread our lonely courts! The Mussulman officer alluded to in a former number, called just as our worship had closed, and spent nearly an hour, hearing and rejecting the great truths of eternal life. Then came the head man of Toung-Mean, a village on a stream that enters the Tenasserim, about one tide above Mergui. This man manifests great friendship to me and a decided regard to our religion. He has all of our printed books, and says he reads them. He states that there are sixty Burman, and thirty Karen houses under his charge. He requested me to visit his village, and promised to call the people together to hear the gospel.

*Conversation with a Catholic—More candidates—Baptism—Cheering intelligence.*

29. A Roman Catholic called and spent some time. The subject of conversation was the new birth. He believes, as do all the Catholics with whom I have conversed in this place, that a new nature is communicated to the infant when it is sprinkled. As the subject turned upon the meaning of baptism, I inquired of him if he had a Portuguese bible. He said he had, but the priest had forbidden him to read it, and required him to give it to him. I asked him what word was used to express the ordinance of baptism in Portuguese? "Ana-baptist." "What does Ana-baptist mean?" "To immerse." "Why then do you not submit to immersion?" "Our priests say that sprinkling answers the same purpose." Thus by their traditions do they make void the law of God and fill

their churches with the unholy and profane.

Oct. 5. Examined two candidates for baptism. To one the question was put "Why do you desire baptism?" "I do not," said he, "wish to appear before God without the *new dress* on which Jesus Christ has provided for his children." The idea struck us very forcibly, and we could but remark how many were living regardless of this royal attire, and going to appear before God in one of their own fabrication.

6. The assistant stationed at Tewa the past rains, came in to-day. He has spent five months and a half with that little church. Six have learned to read, and four are requesting baptism.

11. To-day visited the baptismal waters and administered the ordinance to a Burman female. The other candidates, with the exception of one, found the cross too heavy to bear, and we advised them to wait. While the examination was going on, the wife of one of the applicants came to the zayat, and seemed to be in a great rage. She finally succeeded in hindering her husband from going forward for the present.

14. The assistant came in from Thurabway. At this village many are listening, and others opposing. A good work is evidently begun, and the Lord will perfect it in his own time.

25. Sau E-pau came in from a preaching tour, and brings cheering intelligence. The young chief of Mazau, long a most abandoned sinner, is yielding up the controversy with his God.

*Application for bibles—Baptism—Death of Mr. I's child—of a deacon at Kabin.*

Nov. 1. The individual alluded to above as wishing baptism, was to-day received and baptized, and put on his "new dress." May he never soil it by sin!

5. To-day opened a box of books just received from Maulmain, containing a number of copies of the New Testament published in Hindustani, for the Am. and For. Bible Society, at the Bap. Miss. Press, Calcutta. Several Mussulmans, with two of their priests, called and requested copies.

23. Returned from a visit to Kabin. Found the church in a prosperous condition—no case of discipline—baptized the mother of the head man. At the yearly meeting last year this chief

was in great distress for his beloved mother. Now his soul is filled with joy.

Dec. 21. Since my last date I have visited Mazau and several villages on the Tenasserim. Found many who listened, and some good inquirers. Many also opposed, or manifested no interest in hearing about the Savior of the world.

24. Early this morning death came to our dwelling, and snatched from our embrace our darling babe. Though we had long expected this result, as no medicine appeared to do him any good—the event was deeply afflictive. In the afternoon I preached his funeral sermon, as br. Brayton was absent to the jungle, and we consigned him to his peaceful slumbers in the grave. The present year death has come very near to me, removing my fond mother, my youngest sister, and this dear child. Though we mourn and feel lonely, we mourn not as those who have no hope. Heaven looks richer as our beloved ones congregate there.

Jan. 11. Visited Kabin, where one of the deacons had been dangerously ill. We arrived too late. The first announcement of the native Christians was, "God has taken him away." The church has lost in him one of its pillars. He had taken great interest in the welfare of the church, and his loss will long be felt. From Kabin we went to Mazau, where we spent the Sabbath. The state of things here is quite interesting. Several are requesting baptism—among the number, the young chief several times alluded to before. Our assembly on the Sabbath amounted to nearly forty.

*Yearly meeting—Interesting season—Baptism—A collection.*

Kabin, Jan. 24. We reached here on the 19th, and commenced the yearly meeting to-day. The converts enjoy these annual meetings exceedingly. As the occasion brings together a large number of Christians, it serves to cement the bonds of Christian love, and to strengthen their faith. Eleven were received for baptism, and among the number, the aged and venerable appearing mother of the deacon whose death was mentioned above. She expressed great joy in anticipation of soon being admitted into heaven, where she should see the Savior, and join her departed son. The baptismal occasion was, as it always is when administered as in primitive times, solemn, impres-



sive and joyful. Many Burmans lined the banks of the stream. Two Musulman merchants were also present. Among the number baptized was the head man of Mazau. In the evening we commemorated the dying love of Christ. About 120 were present. This solemn feast closed the meeting. We wished, while surrounding the table, that the friends of missions who have long prayed and labored for the rising church in Burmah, could have looked in upon this little company, and witnessed their order, solemnity and joy. They would have felt that they had not labored in vain. We made the first collection at this meeting that we have taken from the Karens in this region, amounting to 12 rs. We had proposed to defer the subject of collection until the Karen christians had become permanently located; but were prompted to it now by a suggestion from an aged chief of Pecha. He said "the Karens were thinking of cutting down a jungle and planting it with fruit trees for the eternal God. The fruit was not to be plucked or eaten." I told him the Karens might worship the trees, or opposers would call the garden the God of the Christians; and proposed that they should reserve a portion of their rice fields and dispose of the rice, and appropriate the avails in sustaining schools, &c. I told them of the self-denial of Christians in America; and I have no doubt they will imitate their American brethren, in acts of benevolence.

28. Left for Tewa, about 150 miles above Mergui, where we arrived on the 5th of February. Four persons were baptized. After spending one night at this village, an express reached me from home, informing me that Mrs. Ingalls had had a dangerous illness.

We hastened our return, and reached home on the 9th. I found Mrs. Ingalls in a very delicate state of health, but recovering.

Feb. 17. The medical officer in charge of Mergui, who has manifested much kindness to us in our sickness, though not pious, appears now to be examining and weighing the evidence of christianity.

Br. Brayton is now laboring at a village on the Tenasserim, and is in the enjoyment of good health, as well as Mrs. Brayton. I called at his station, and think the prospect is fair for a harvest of souls.

## Siam.

EXTRACTS FROM A LETTER OF MR. DEAN, DATED SINGAPORE, APRIL 18, 1841.

In consequence of enfeebled health, Mr. Dean had taken a voyage to Singapore, where he had resided for a number of weeks previous to the date of the following letter.

*Health of the missionaries—Death of a Hindu convert—of a Chinese.*

April 10. I have to-day received letters from Bangkok dated February 19th, bringing the welcome intelligence that my family are well; that br. Slafter was convalescent, and that the rest of the missionaries and their families there were in comfortable health.

11. Sabbath. This morning at 7 o'clock I performed the burial service for a christian convert from Hinduism, who, with his father, was baptized by Swartz. He has long resided here where he has accumulated considerable wealth, and where he has left a large family of children, and a christian brother, with many relations and friends from the Malabar coast—his native country. Many of these speak the English language to some extent, and some would be disposed to contribute liberally for the erection of a christian church. The missionaries here of the London Missionary Society propose making an effort to provide them with the means of regular instruction.

12. Our tracts on *Temperance* and the *Inquirers' Guide*, published at Bangkok, have been republished by the Singapore mission, and appear to be in good demand among the Chinese.

*Pe Ete*, one of the members of our Chinese church, died at his residence in China in December last. He was the first convert to christianity among the Chinese, whom I had the pleasure of burying beneath the waters of the Meinam, in 1835; and up to the time of his leaving Bangkok (1839) he manifested a uniform course of cheerful obedience to the law of Christ. On reaching his home in China he called around him his family and neighbors and told them what great things the Lord had done for him, and then commenced among them a daily course of religious worship which he continued to the day of his death. From his own letters, and from the representations of

others who have seen him, since he left us, we have every reason to believe that he lived and died a sincere christian. And though we had fondly hoped that God might continue his labors for a few years longer among his benighted countrymen, we are still comforted with the thought that he has gone home to his rest and reward in heaven. He has one son, a member of the church, still in Bangkok.

We have also heard that a young Chinese of some promise, who left with us last year some evidence of his piety, was lost with his vessel on their return from *Tien-chin*, near Peking. Our last letters from Bangkok state that Gni-Seng, a former candidate for baptism, now living at Ban-pla-soi, writes in a hopeful manner, stating that he continues his recollection of the missionaries, and in the daily worship of God. The report of the mission, which was nearly ready when I left, has since been forwarded by the *Caledonia*, which vessel, the Chinese say, put back to Siam a month ago. More than this we have no knowledge.

18. Sabbath. Preached this evening in the mission chapel in English. My health is very good with the exception of a little pain in the side, which is seldom severe though generally perceptible. I can generally study and attend to other duties without inconvenience by avoiding exposures. The cholera still prevails to some extent in this place, and two of the members of Dr. Ball's family, with whom I now reside, are just recovering from an attack of the cholera-morbus. Mrs. Davenport has recently been ill, but she and her child are now quite well. She is expecting br. D. here soon from Bangkok, to which place I design to return by the first opportunity. An English vessel is expected here in a few days bound for Siam direct.

An alarming insurrection among the natives broke out on the 25th of February in the Padang residency (Dutch) on the island of Sumatra, which had greatly excited the fears of the authorities at Batavia. They had sent 600 troops to their assistance at Padang where the troops amount to 3,000 or 4,000.

All here are on the tip-toe of expectation for the result of the English expedition, in their attack upon Canton; but for my own part, I have enough to think about in relation to the Chinese who are already accessible, until they are better supplied with the means of

salvation than at present. I sometimes fear my health may require a colder climate, and in that case I might think about a residence in China. At present I know of no place I would willingly accept in exchange for Bangkok.

Our last from Burmah (Feb. 15th,) brought information that the king of Ava had sent a commission to Rangoon, to erect a palace at that place, for his accommodation, on which two thousand men were employed, and to defray the expense of which, one fifth of his territorial revenues had been appropriated; but when, or for what purpose the king was to remove thither, was unknown.

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### Greece.

EXTRACTS FROM A LETTER OF MR. BUELL, DATED CORFU, (IONIAN ISLANDS,) JULY 23, 1841.

The letter from Mr. Love, referred to below, is contained in the last number of the Magazine.

*Study of the language—Girls' school—Scenery of Corfu—Funeral ceremonies.*

Since the last letter of Mr. Love, (June 23,) we are permitted to record the uninterrupted health, and increasing prosperity of the mission.

My time is chiefly occupied with the language, and with a public service on the Sabbath, which was commenced last Sunday, at the solicitation of a number of the English residents. We are gratified with our progress in the language, under the instruction of Mr. Eleon, a professor in the Gymnasium, who comes twice a day to our room.

The girls' school under Mrs. Dickson's care, numbers twenty-five scholars. The other ladies devote a portion of their time to it. In various ways it proves to be an important auxiliary to the mission, and is held in high repute both by the English and the Greeks. Singing is a favorite amusement of the Corfiotes, and every evening the city is serenaded with the music of the young men and boys.

All the members of the mission are residing together, in a central and healthy part of the town, in part of an extensive block of English buildings. The apartments are made to serve our domestic uses,—the school, and for public religious services on the Sabbath. From our rooms we look out

upon the Esplanade—an extensive promenade and parade ground,—beautifully shaded with evergreens, and ornamented with shrubbery, fountains, and marble statues. On one side of it is the palace of the Lord High Commissioner of the Ionian Islands, and on the other, the citadel, covering a precipitous and double-coned hill, which towers above the city and harbor. Beyond this, the Channel of Corfu, and the opposite coasts of Albania, rising abruptly into snow-capped peaks, present a singular and beautiful contrast, of water and mountain scenery.

We regard the climate of this island as healthy; as much so in general, as that of the best portions of the United States. But this season the temperature has been higher than has been experienced at any time during the last forty years. The thermometer has ranged from 80 to 90 degrees in the shade, and in the sun it rises to 110 degrees. In consequence of this excessive heat, some of the products of the islands, as the currants of Zante, are three weeks earlier than common. It has also occasioned an unusual mortality among the laboring classes. The bells are tolling every day, with startling frequency, as a signal that the dead are carried past the churches to the graves. At the head of the procession, is seen the cross or crucifix, elevated upon a staff between two lighted tapers: following this is the priest in yellow robes, carrying his burning taper, and an open volume, from which he is reading the funeral service: behind him is the coffin covered with a black pall, and attended by pall-bearers, also with their tall burning tapers; and the people follow in an irregular crowd. There is no more solemn sight than the nummery of a paganized christianity, at the burial of the dead. Upon the darkness of the Grecian's grave, the cross sheds not a solitary ray of light, more than those tapers were wont to shed upon the tombs of his pagan ancestors. The cross is the first object which the infant is taught to gaze upon. To make the sign of the cross is the first religious act of his childish years. He venerates it all through life; and at last the cross is borne before his coffin to the grave. And yet, the poor Greek is as fatally ignorant of Him who died thereon, that he might live, as the worshipper of Brahma or of Boodh.

*Apostolos—Encouragements at Patras.*

But we believe that the set time for God to favor Greece is come. The following extracts from a letter lately received from Apostolos, will enable you to judge both of his character, and of the value of his labors. It is addressed to Mr. Love, and is dated Patras, July 14, 1841.

“The six boxes of books which you sent me, are received. I gave the teacher (of the government school) the fifty copies of Bambas' translation of the New Testament, and twenty-five of ‘The Child's book on the Soul.’

The progress of the people in Patras is very encouraging. The ‘Catechism,’ catechises them in very deed. They have much disputing among themselves, in reference to its doctrines, and numbers come daily to inquire, whether we actually receive this book. John Thanoplos is making fine improvement, also Franyorilas and others. In brief, if it were possible for you to come here with 500 catechisms, and as many of the Commentaries, you would, if I am not deceived, in one year, establish a church of 300 members. Let me say, in truth, I rejoice, and I am grieved; grieved because I have so little leisure to attend to the numbers that are calling upon me. This very moment the teacher of the girls' school, has made a hasty call, asking for Bambas' Testaments and other books. His scholars have no books, and the town authorities, having neglected to provide them, have directed him to obtain them of me. He says he is afraid to take the other testaments, lest the authorities should censure him. With that of Bambas they are better satisfied, and as the other teacher has introduced it, he prefers it also.”

The Catechism mentioned in the above letter, is a small quarto of 240 pages, and consists of a Commentary upon the articles of the Greek church, the Decalogue, and the Lord's Prayer. It is a book of decidedly evangelical tone and tendency, and cannot be read without opening the eyes of people to the mass of pagan superstitions which, for ages, have buried all that can with any truth be termed christian, in the so called “Greek church.” It is by no means an unexceptionable book, but the introduction by Coray, who is regarded as the Plato of modern Greece, has made it a powerful instrument of good in the hands of the missionary.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### SIAM.

From the general letter of the missionaries of the A. B. C. F. M., dated Bangkok, Dec. 1st, 1840; we make the extracts which follow.

#### *Labors prosecuted by the mission.*

There has been preaching steadily during the year at the floating-house and at the tract house. Mr. Robinson, as formerly, has conducted the exercise at the floating house. These are only on the Sabbath. The audience consists chiefly of those in the employ of the mission, and of a few children connected with the mission as scholars. There are usually some others present, and occasionally quite a number; but none, except those above mentioned, can be called regular attendants.

The preaching at the tract-house is conducted by Dr. Bradley; and, owing to the accompanying distribution of tracts and the changing character of the audiences, partakes much more of the colloquial character than that at the floating-house. With very few exceptions, the gospel has been preached at this place four times each week during the year. The time occupied is usually from two to three hours.

Tracts have also been distributed at the houses of Dr. Bradley and Mr. Robinson to those who have called for them. These calls will average, we think, from ten to fifteen per day during the year. There has also been some hundred Chinese tracts distributed by Mr. Peet.

Mr. Robinson's time has been mostly occupied with translating the Scriptures. The gospels of Mark, Luke, and John are already translated and printed, together with the Acts of the Apostles, the Epistle of Paul to the Colossians and the three Epistles of John. Small editions of most or all of these we desire to print during the coming year. We feel strongly desirous of being able to refer the Siamese to the word of God itself for instruction.

[With reference to efforts for instructing the Chinese portion of the inhabitants of Bangkok, the missionaries remark—]

We think there are few if any places in the world where efforts for this class of people are likely to be crowned with so great success, as here. There is one prominent reason for this opinion, which we

suppose will commend itself to most persons. In his own country the Chinaman looks down upon the missionary as inferior to himself. In such places as Singapore, Batavia, and others where the government is administered by Europeans, the Chinese feel that others look down upon them, and thus a distance is created between them and the missionary, nearly or quite as prejudicial to success as that which exists in China itself. But in such places as Bangkok, where neither the Chinaman nor the missionary belongs to the class that bears rule, they meet on a common level. That this must render them much more favorable to impression needs no argument to prove. Facts also, as might be expected, go to establish this view as just. We are not aware that the preaching of the gospel to the Chinese has been attended with so great success, considering the amount of labor performed, in any other place, as in Bangkok.

#### *Estimate of the progress made.*

1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, produced by his having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could

not be done half so effectually in days or even in weeks.

3. Many thousands have had the gospel so preached to them as that they have understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptation of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation, calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

#### *Use of opium and intoxicating drinks.*

Before closing this communication we would say a few words concerning two or three topics not mentioned above. The attempt to suppress the traffic in opium we believe has been attended with quite as much success as could have been expected. Still considerable quantities of the drug are, without doubt, smuggled into the country. But while the use of opium has diminished, that of ardent spirits has greatly increased. Five men are seen intoxicated now, where one was seen two years since. Of course crimes of various kinds increase in the same proportion. What the end will be, it is impossible to say.

The commerce of Siam is gradually increasing. This we are glad to see, because, as commerce increases, we may expect the demand for various articles of foreign manufacture to increase also, and consequently the industry of the country to be promoted. One of the greatest hindrances to the gospel among this people is idleness, and they are idle because their wants are so few that they can be supplied with very little labor. Could the expense of living to the Siamese be tripled or quadrupled, we should expect great good as the result.

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#### MADRAS.

From the Report of the mission for 1840, as contained in the Missionary Herald for October, we make the following extracts.

#### *State of the mission—Printing Department.*

The general state of the mission the last year has been much as in the preceding.

Some little progress has been manifest. The congregation and the children in the schools have rather increased. The average of the former at each station is probably something more than 250, of whom, at Royapoorum especially, a fourth or fifth part are adults, as many of those connected with the press live near that station.

There has been but one addition to the church within the year, that of a native man who was formerly a schoolmaster at Royapoorum, but now a press-man in the printing-office; but there are at each of the two stations several candidates for admission. It is still thought necessary to be very cautious, in a place like this, in admitting members to communion. The church might be rapidly enlarged by the addition of those who have a name to live while they are dead, but it would not be strengthened. The common practice of most missionaries in this part of India is to baptize on any tolerable evidence of sincerity, or if there be connected with it a little knowledge of Christianity, though no satisfactory evidence of a change of heart. The consequence is that while some, perhaps, are encouraged to persevere in seeking their salvation, who might otherwise faint by the way, many, it is to be feared, are led to rest in an outward profession without any inward grace, and not only perish themselves, but become stumbling-blocks to others. To fill the country with baptized heathen would not promote true Christianity.

Dr. Scudder has continued the distribution of tracts and portions of the scriptures, in places near and remote, as circumstances have allowed.

The leading event of the year is the arrival of Mr. and Mrs. Hunt. Mr. H.'s services are very important in giving a proper direction to the printing establishment, and valuable also in other respects. The press has gone on with increased efficiency, and has accomplished much in the course of the year, sending forth the printed page in the native languages and in English. Upon an average, four presses are constantly employed in printing tracts or scriptures for the natives; which strike off, if not delayed by interruptions, very nearly the equal of 45,000 duodecimo pages a day. There are now printed two monthly temperance papers in English. One monthly missionary journal, the Church Mission Record, one monthly Tamul magazine, with books for the School Society, etc. The profits of the press the past year have more than supported the mission.

As the great hope of India is the speedy dissemination of christian truth, before infidelity or Romanism or Socinianism, which

are all at work, can take the place of that less refined heathenish superstition, which is gradually passing away, great dependence must be placed on the Christian press, and its agency as far as possible diligently employed.

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BORNEO.

*Journal of Messrs. Nevius and Youngblood.*

These two gentlemen are attached to the station at Pontianak, on the western coast of Borneo. They have made several excursions into the interior of the island, for the purpose of ascertaining the best places for missionary stations among the Dyak tribes. On one of these tours they proceeded as far as Sangaw, on the Kapwas river, some six or seven days interior from Pontianak. Here they found several tribes of people whom they thus describe, as

*Cannibals.*

In the district of Sangaw, extending several days in every direction, there are three tribes of Dyaks, together numbering five hundred *lawangs* and probably about three thousand souls. Two of these tribes are several days distant in the interior, on the banks of the Skiam. One of these tribes, the Jang-kang, is addicted to the horrible practice of cannibalism. There is another tribe of cannibals on the eastern coast. Excepting these two tribes, we have not heard of any other portion of this people who eat human flesh. That the practice prevails to no inconsiderable extent among the Jang-kang tribe, there is in our minds no longer the shadow of doubt. They themselves confess it with boasting, and give as a reason for the horrid custom, that it makes them courageous. To the young brave, who is just putting on his armor and is anxious to gain a warrior's fame, and to acquire what is to them the most valuable of spoils—an abundance of human heads—a taste of the flesh is given to nerve his arm and make him fearless. "How could we be brave," said one man, "if we had never tasted of human flesh." A Malay man with whom we conversed had seen the Dyaks making their meal upon the human frame. They do not eat indiscriminately all parts of the body, but, with a most horrid kind of epicurism, feast with the greatest relish upon the tongue, the brain, and the muscles of the leg. The men of this tribe file down their teeth to a point, like the teeth of a saw. This, while it may fit them the better for the indulgence of their favorite propensity, adds not a little to the fer-

ocious appearance of these man-eaters. The practice of cutting off heads is their confession and boast. They seem to consider it their greatest glory. One old man, of great muscular strength and rather fierce countenance, drew out his sword, and with an exulting smile, declared that with it he had decapitated twelve men. We expressed to many an abhorrence of the practice, and our hope that in future they would live in peace with each other, and use their knives for other purposes than cutting off heads.

The men of this Jang-kang tribe are in many respects a noble race. In stature, in the features of the face, and in their well proportioned and muscular limbs, they excel all Dyaks we have yet seen, with one or two individual exceptions. Dreadful havoc has been made among the tribes of Sangaw on the north and east, within three years past. Whole villages have been entirely cut off. The Sadong Dyaks, a tribe of Bruni (Borneo proper,) have destroyed five hundred of the Sangaw Dyaks, on the Skiam, and the tribes of and near Sintang two hundred. If this destruction of life should continue a few years longer, these tribes must become extinct, unless they remove to the vicinity of their Malay masters, (to which Dyaks generally are extremely averse,) or take better measures of defence. How much do all these tribes, the powerful and the weak, need the transforming influence of the gospel! and who that for a moment considers their condition will not most earnestly pray that every obstacle to its introduction may be removed and they receive its sacred truths with their whole hearts!—*Miss. Herald.*

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CONSTANTINOPLE.

A letter from Mr. Dwight, dated 4th May, 1841, gives the following,

*Summary of labors and results—The college at Scutari.*

I send you herewith my journal for the last four months, from which you will be able to understand something of the present interesting state of things among the Armenians here. I do not believe it possible, however, for any one who has not been on the ground as your missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by the existing circumstances. A meeting once or twice a week with a dozen or more Armenians is a very small thing, in comparison with the overflowing audiences that crowd about the preacher at the Sandwich Islands, and yet its bearings on the kingdom of the Redeemer in the world, may be as important, and its influence on the

spiritual illumination of mankind may be as great. I have had up to this time about forty different individuals present at my service in Armenian; and among them are persons of almost all the professions—priests, teachers, bankers, jewellers, merchants, etc. These men, living in the midst of a city embracing not less than a million of souls, and having direct influence over a country of more than twenty millions, form a congregation for a missionary full of interest and promise. I feel, when I am addressing them, the weight of an awful responsibility resting upon me. They hang upon my lips as those who are hungering and thirsting for the bread of life; and I know that the words I speak are carried to hundreds, and perhaps to thousands around. If it is asked, Why may not this congregation be increased? I would say that I have already, in part, answered this question in a communication made some time ago, on the mode of operating among this people. In addition let me say that I have tried and do try every lawful means to induce others to attend my public service.

As to the present condition of things here, it is my sober conviction, that the truth of God has now such a powerful hold over the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently overruled for great good, and the enlightened Armenians were never in a better state to bear persecution than at this moment. When I read the history of reformations in other countries, and at other times, I see through what fiery trials the reformers invariably passed, and what streams of innocent blood flowed, before they attained their object; and especially when I see the length of time occupied between the first attempts at reform and its final consummation, I am led to wonder that God has accomplished so much here, at so little expense, and in so short a period. In Scotland it was twenty years after the first attempt was made to reform the church, before any important results were manifest. In Germany it was as long, and in France it was still longer, before the protestant party had attained to strength sufficient to enable them to claim and to receive toleration. Who then can be discouraged in regard to the people of the Armenian church, among whom the good seed is scattered in so many places, and has sprung up with so much promise of an abundant harvest?

We have now in our employ as assistants both Johannes and priest V. Both are very active and very useful, full of faith and the Holy Ghost, and peculiarly qualified

to win the hearts of all. The priest is much in families and among females, to whom he preaches the gospel of Christ. Several Armenian females are enlightened, and some we hope are truly regenerated.

Our books are now well received and many of them circulated, and facts often come to our knowledge, showing their good influence. In this way, also, we are able to do good in distant places, where we ourselves cannot go.

Our greatest comfort and our surest ground of hope, next to the word of God, is the fact that we see evidences of the special operation of the Holy Spirit on the minds of men. Without that divine agent, we can do nothing. We entreat you, therefore, to pray for us and for the work of God here in these regions about us.

There is at this moment a great excitement among the Armenians in reference to the college at Scutari. It has hitherto been under the sole direction of the bankers, who have received large contributions for its support from the tradesmen, and now they are charged with having misapplied the money, so that but a small portion of it has ever reached the object for which it was given. The tradesmen now demand that they should have the management of the concern given up to them, and the contest is between them and the bankers. The former party wish to remove the present patriarch and recall the one who was recently dismissed, because they think the latter will be more favorable to their interests. Our enemies in this party are seizing hold of the present circumstances to make a new excitement against protestantism. They say that the present patriarch is a thorough-going protestant, and that, particularly since his return to office, protestantism has been carrying all before it. This is urged, however, more to prejudice the people against the patriarch than to injure us. We earnestly pray that God will bring great good out of all these unhappy strifes.—*ib.*

#### United Brethren's Missions

##### ABSTRACT OF ANNUAL REPORT.

##### *Greenland and Labrador.*

The accounts from our Greenland stations have been, generally speaking, of a cheering nature. A large numerical increase is not to be expected in this thinly-peopled region, no heathens being left on the whole west coast. And the few heathen visitors from the east coast, who have occasionally come to Fradericksthal to traffic, have hitherto manifested no disposition to receive the gospel.

Our brethren, in consequence, regard the schools as a most important sphere of usefulness, and hope to be enabled to erect a warm and commodious building for this purpose at each settlement.

The same remarks are applicable, to a great extent, to our four Esquimaux stations in Labrador.

At Hebron, the northernmost, and most recent of our Labrador settlements, our brethren had the pleasure to welcome several families of heathen Esquimaux, who had come from the north, to place themselves under instruction. At Nain, the intercourse of our Esquimaux with European traders in the south had a prejudicial influence on their spiritual course. At Hopedale, on the contrary, several families, who had been led astray in former years, had returned with every mark of sincere contrition. During their abode amongst their heathen countrymen, they had taught them to read, and a desire to become acquainted with the word of God was thus excited, which our brethren rejoiced to satisfy.

The facilities for obtaining the means of sustenance in these polar lands vary with the state of the ice and the weather, and scarcely a winter passes in which want is not experienced in one district or other.

The emigration of part of our Delaware congregation in Upper Canada, to the territory beyond the Missouri, appears to have had a beneficial influence, both on the portion remaining at New Fairfield, and on the emigrants themselves, who have settled at Westfield, on the Kansas river. On the other hand, the hopes cherished by our missionaries among the Cherokees, when following their little flock to the Arkansas, have not as yet been realized. The Barren Fork of the Illinois, where they hoped to have found a permanent asylum, has proved an unhealthy situation, and the irritation prevailing between the different parties into which the nation has split, has operated unfavorably to the mission.

#### *West Indies and Continent of South America.*

Of the extensive mission-field in the British West Indies, the portion assigned to our church has shared in the general progress. A new church was solemnly consecrated at Bethany, in Jamaica, on the 7th of May. At Lütitz, the new station commenced last year in the Savannah, a wide sphere of operation presents itself among the ignorant multitudes of colored people who were destitute of instruction, both in divine and human knowledge, till our brethren visited them, but who now are very diligent in their attendance at church. In Barbadoes, a weekly service

has been commenced at the school-house at Clifton Hill, which is well attended. The churches at Basseterre and Bethel, in St. Kitt's, having long been unable to contain the multitude of hearers, the foundation of a new church was laid, at the former place, September 16th, and a similar erection is in contemplation at Bethel. Our brethren in all the stations, were intent on promoting the work of education to the utmost of their power. Numerous schools have been built in the last few years, the expense of which has far exceeded the sums received for this object.

We noticed in our last year's report, that a new period appeared to be dawning upon the mission in the Danish West Indies, the government having determined to provide christian education for the whole negro youth; while at the same time, the English language was gradually supplanting the Creole.

Towards the end of June, governor-general Von Scholten, the promoter of the new system of education, returned from his visit to Europe, and our missionaries at St. Jan received instructions to commence schools, both for free people, and for the children of the slaves. May the Lord lay his blessing on these beginnings of an improved system!

In Surinam the work is continually on the increase, and new plantations are from time to time thrown open to the reception of the gospel. As the slaves on these estates are buried in heathenish ignorance, our brethren felt much pleasure on being able to commence a school at Charlottenburg, for a number of negro children, selected from the surrounding plantations, hoping that they may in time help to disseminate the truth among their fellows.

A church is already building at Salem, towards which various friends to missions in Holland have contributed largely. The negroes on the neighboring plantations have full liberty to attend divine service, and manifest great desire for christian instruction. A similar spirit continues to prevail among the free negroes at Ginge, on the Upper Surinam, where some knowledge of the gospel has been preserved and disseminated, by means of several baptized members, who still survive from our early mission in Bombay. Having erected a church, they sent our brethren a pressing request, to come and consecrate it. The church was solemnly opened for divine worship, on March 1st; a large company of negroes from the surrounding district being assembled on the occasion, and the presence of the Lord was powerfully felt. Though brother Schmidt returned from this visit with a severe illness, yet he expressed



his perfect readiness to comply with their pressing entreaties, that he would go and reside among them, and they are accordingly engaged in providing him a dwelling-house.

#### *South Africa.*

Our South African mission has been favored with a period of refreshment, after the various heavy trials of an outward nature, by which its members were so seriously exercised in the preceding year. The Lord gave them a fruitful season, so that even the parched and desolated Enon began again to flourish, and our settlements remained almost entirely free from the virulent small-pox, which had spread through Cape Town and the whole of its vicinity. Nor was the inward progress of our congregation less satisfactory. The number of inhabitants continued to receive large accessions from the emancipated negroes, who not only showed themselves diligent at work, but manifested an eager desire for spiritual food, so that the solemn assemblies on the Lord's-day, and the festivals of the church, were often extremely crowded. On Easter Sunday, thirty-one adults were baptized at Genadendal, the largest number at one time since the foundation of that settlement. The number of out-stations has likewise been increased, and both among whites and blacks, our brethren rejoiced to see that the seed fell upon good ground. The schools at the several stations, and the seminary for training native assistants at Genadendal, were in a prosperous state. On the Zitzikamma, the new Fingoe station, which has received from his excellency the governor, the name of Clarkson, was proceeding in blessing. Already were the hardships and privations, sustained by our brethren in the commencement of this station, rewarded by the eagerness of their charge after the word of life. They had the joy to see them flocking from all sides to the preaching, which, on account of their number, was held in the open air, whenever the weather would permit, and was often marked by visible emotion on the part of the hearers. On May 12th, the foundation stone was laid of a building, intended to serve the double purpose of church and school. The situation of the place in a well-watered and richly-wooded valley, and the industry of its hitherto nomadic settlers in agricultural labor, combined with the beneficent support of government, promise success to this new station. At Shiloh, which is now the residence of more than 300 Tambookies, the little flock of the baptized walk worthy of the gospel. Marauding parties still at times disturb the peace of the dis-

trict; but hitherto the settlement has been graciously secured from harm by the watchful care of God.

Our church possesses no missionary college, but our schools have produced numbers of approved laborers in this department, and our ecclesiastical regulations continue to afford many facilities for enkindling and nursing a missionary spirit. The history of our missions affords numerous instances of men, who, without any particular advantages of education, have proved most valuable missionaries. And the services of native assistants will, by degrees, we trust, become more extensively available. In those colonies, where public attention has been directed to the christian education of the rising youth, the time is probably not far distant, when the mission congregations will be assimilated to those of christian lands, and be able to supply teachers from their own body.

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#### Baptist (Eng.) Missionary Society.

CALCUTTA.

#### *The native Christian and Benevolent Institutions.*

Our readers will recollect the article in our September number on the Christian Institution at Entally, under the care of Mr. Ellis.

Mr. W. W. Evans writes thus, April 17th:—

I am privileged again to address you from this land of disease and death, in the possession of a grateful degree of health and strength. My former communications would acquaint you with the circumstances of our arrival in Calcutta, and of our location in regard to missionary labor. The church in Lal Bazar is still united and happy. Some few additions have been made to our number, and others are now anticipated. I have much to encourage me in the activity and zeal of such of our number as have ability and opportunity in diffusing around the truth as it is in Jesus; and all the members are, I trust, walking together in the enjoyment of the ordinances of the Lord, and in affection to each other. The "Benevolent Institution" requires and has much of my attention. The numbers in attendance are constantly increasing. There are now 330 boys, and 110 girls, belonging to the institution. I wish I could write encouragingly of the state of the funds: I labor in hope, and God is my witness how ardently I desire to render myself useful in the religious education of those confided to my care. There are eight

teachers and assistants in both departments, exclusive of myself.

Dr. Yates is just returned from his tour. He looks better, and is again at his beloved work of translation. Mr. Thomas and Mr. Wenger are in tolerable health. Mr. Ellis, since the departure of his wife, has been often unwell. The state of his health will, we fear, render his return to Europe necessary. Mr. Morgan is actively engaged at Howrah, and is quite well. I visited him a few weeks ago, and preached to his people. He has recently baptized five.

On the same day Mr. Ellis wrote thus from Entally:

Our dear friends Mr. and Mrs. Small reside here. He has taken charge of the Native Institution, while on myself devolves the care of the Native Christian Institution and Theological Department, both in its educational and domestic duties, since it is impossible without some knowledge of the language to attend to the latter. I am sorry also to say that my own health is very infirm, and but little prospect of its being much improved. To God I commit myself; and if it be his will to spare my life and my health (poor as it now is), I am pledged to our dear native students of the senior theological class, not to leave at least for four years, the remaining time of a course of study which, with the Divine blessing, will fit them for stations of important usefulness. To the Lord, however, I leave all future events and arrangements: I am his servant, and let him do with me as seemeth good in his sight.

#### MONGHYR.

#### *Progress of the gospel—Encouraging prospects.*

Mr. Lawrence, under date of May 31st., writes as follows:—

It will be a satisfaction to hear that we are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed. Our congregations have kept up remarkably well since brother Leslie's departure. And I do hope that the word is not preached in vain. One person who, when he came into the station two years ago, knew nothing more about religion than the name, has lately come forward and declared that his mind has been deeply affected for a long time past with a sense of his own sinfulness; he can find no rest but in looking to Christ, and earnestly desires to cast in his lot with the people of God. We have great hopes that he is a true penitent.

There is, however, a disposition to listen to the preaching of the gospel. This is not

a new thing here, and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. The fixed attention, and apparently great concern, with which not a few on some occasions listen to the preaching, would lead you to hope that their hearts are not unaffected with what they hear. Would that we could hear some of them crying out, "Men and brethren, what must we do?" Surely the time is not far distant when this anxious inquiry will greet our ears more frequently than has been the case hitherto. There are not wanting indications that the truth, though silently and slowly, yet is surely prevailing in this land of ancient and deep-rooted idolatry. And every year brings fresh proofs that this idolatry is on the wane. Nothing can be more certain than that it must fall; and if the church of Christ awake to a sense of her responsibility, and put forth all her energies in a right spirit and with right aims, the kingdom of righteousness and peace must *speedily* be established upon its ruins.

About the close of last month the cholera prevailed much among the natives of the station, and many died. It visited our little band of native christians, and took from them one of their number, who not long ago appeared the most healthy. The disorder seized him at first mildly, but afterwards very violently; and though the violence of the symptoms was arrested, yet he gradually sunk, till at last his spirit fled, we hope, to the presence of his Redeemer. The painful event has deeply affected our little church; they seem to regard it as a voice saying to them, "Be ye also ready." Oh, may the spirit of God enable us all to profit by these solemn lessons.

#### JAMAICA, W. I.

Mr. Williams, writing from Mandeville, Manchester parish, June 28, thus describes

#### *An interesting season—Repeated baptisms.*

It affords me much pleasure from this distant country to bear testimony of the progress of the gospel, and the triumphs of the Savior. I can scarcely imagine a more interesting sphere of labor than the one in which I have the honor to be employed. Such is the prospect of the mission in the parish of Manchester, as to afford abundant encouragement for laborious effort; and I gratefully acknowledge the kind providence which has directed and conducted me hither. People every where are desirous of receiving Christian instruction, and great anxiety is manifested by multitudes for the

salvation of their souls. Sorry I am that I am not able fully to answer every call for help. Both our stations, Vale Lionel and Mandeville, are of so interesting a character as wholly to engage my Sabbaths at present. Both the congregations are very large, and require particular attention. I hope after a little time, when I am well supplied with schoolmasters, to be able to divide my time more equally between the various stations in this parish. But well can it be said that in Manchester, "The harvest truly is plenteous, but the laborers are few." O that the Lord would send more laborers into the harvest. You will be delighted no doubt to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on a profession of their repentance towards God and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke, an immense crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them that immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me prema-

ture perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.

The ordinance of baptism was also administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult. to twenty-eight individuals who had, for some time previously, given evidence of "repentance towards God, and faith in our Lord Jesus Christ."

The solemn ceremony was performed in the sea, near the mouth of the river Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was fine; the sea calm and peaceful; reflecting as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behavior of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

#### FORTY-NINTH REPORT.

##### *Missionaries sent out during the year.*

In the year just concluded, a much larger addition has been made to the number of our missionaries, than we have ever previously sent forth in the same space of time. Of these, Mr John Clarke and Dr. G. K. Prince proceeded to Western Africa, Mr. W. W. Evans and Mr. George Small to Calcutta, Mr. John Parsons to Monghyr, Mr. C. C. Dawson to Ceylon; ten to Jamaica, and Mr. C. H. Hosken to Honduras.

Five Female Teachers accompanied Mr. Knibb on his return; whose intelligent and pious efforts will, we trust, prove eminently useful in raising the character of their own sex in Jamaica. Although the Society bore a part of the expense of their passage, these ladies will be provided for independently of its funds.

##### *Want of more laborers.*

Such is the need of more laborers both in the East and the West, that as many, at least, ought to be despatched in the year now begun, as have now been enumerated. In Jamaica, especially, the efforts already made seem scarcely to have done more than brought to light the wants which are yet to be supplied. Suitable agents for this field are not wanting, if the means of sending them forth be supplied.—*Bap. Miss. Her.*

## Recent Intelligence.

## CHEROKEES.

The September number of the Magazine contains a short extract from a letter of Rev. Evan Jones, announcing his safe arrival, with his family, in the Cherokee country; and giving a cheering account of their religious state and prospects. Their meetings were well attended, and *eleven* persons had already been baptized on the 28th of June. Since that time *forty* more had been added to the church, and the work of revival seems to be still going on. Mr. Jones in a letter dated, August 31, thus writes:

It is with great pleasure, I inform you of the gracious work which the Lord is carrying on among the Cherokees. The influence of the truth is becoming more and more extensively felt, and the efforts of our native brethren, whether in public or in the discharge of parental and other relative duties, appear to be attended with the special blessing of the Father of mercies. Large congregations attend the preaching of the word; solemn attention is given to religious instruction; deep seriousness is manifested at most of our meetings; and many enquirers come forward for prayer and instruction. Since my last letter to you, we have received and baptized *forty Cherokees*, who, we trust have experienced a change of heart, and exercised faith in our Lord Jesus Christ, viz., at Flint, (Amohee church) 10; at Honey creek 13; and near Batie's prairie 17.

## CHOCTAWS.

The latest previous accounts from this mission, which have been published, are contained in the last Annual Report. In a letter dated August 24th, Mr. Potts, after mentioning some of the obstacles which he has to encounter in his labors, thus writes:

But notwithstanding all these things, our church is strengthened. I have been privileged to baptize, since the last Sabbath in January, *twenty-one* persons, here, and in Texas; and the next Saturday, I expect to constitute a branch of this church at Doaksville, nine miles distant from this, when it is probable I shall baptize several more. Had I the time and the means I feel well assured that truth would prevail here, over opposition and error. I have my school to attend to, which debars me from the opportunity of travelling and preaching, as I should be glad to do. In consequence of the removal of the Indians from this vicinity, there is no prospect of my being able

to keep up my school without taking boarders in my family. I expect to have several at the end of vacation—five of whom I shall support entirely myself, which are as many as my limited means will allow. Could I devise the means of boarding them gratuitously, or for a small sum, I could get many more, but I have to purchase every article of consumption, and at a very dear rate. And now I must appeal to my fathers and brethren of the Baptist churches, and particularly to their representatives, the Board of missions, for help. There are fatherless and motherless children whom I might obtain, and teach "the way to God," had I the means. And shall I plead in vain, after having sustained myself (as school teacher) for the past seven years, when now the door is opened for doing a much greater amount of good? Must it remain undone, for want of more adequate pecuniary means? I do believe there is not only sympathy, but a higher and nobler feeling in the breast of every true disciple of Christ in our churches—even love to God and love to man, that will respond to such a call of benevolence.

Should any of our brethren and sisters feel disposed to assist us in our labors among the poor Indians, I will mention some articles that we more especially need, which might easily be forwarded to us through the Board. Woollen and cotton cloth, shoes and stockings, hats, handkerchiefs, pins, needles, thread, yarn, beds and bedding, medicines, &c.; also school books both for Sabbath and common schools, stationery, &c. Any articles of this kind sent to us will be very thankfully received, and will be of essential service to the mission.

It is proper here to remark, that Mr. Potts receives pay as a school teacher, from funds supplied by the U.S. Government for that object, and not from the general funds of the Board.

## SHAWANOE.

Intelligence of a very encouraging character has also been received from this station. Mr. Barker in a letter dated Sept. 20, says, "At our last church meeting *six candidates* presented themselves for baptism; two whites, and four Shawanoes. One of these, a young woman, has not yet been received; the other five have been baptized and appear well."

## Am. Board of Com. for For. Missions.

## Designation of Missionaries.

A public meeting was held in the Park street meeting house, Oct. 10, preparatory to the departure of several missionaries to Ceylon. The



Stonington Union Assoc.	16,13
do. Baptist Church	15,85
Middletown do. do.	29,45
Preston City do. do.	6,43
Canton do. do.	7,30
Clinton do. do.	2,34
Essex do. do. annual collection,	100,00
Hartford, Miss Susan Pinney	5,00
C. B. Ayer	2,00
	<hr/> 7,00
Packersville Baptist Church, per J. Wakefield,	1,75
Groton, Mrs. Smith	1,00
Norwich, a friend to Missions	1,00
Bozrah, Miss Naples, per Rev. W. G. Clark,	1,00
per Rev. J. B. Cook,	189,25
	<hr/> 345,25

*New York.*

Brooklyn, Mr. Steele, for Karen Mission, per Rev. Silas lisle,	5,00
Rochester, 2d Baptist Church and Congregation, viz. Female Bible Class, for Karen Schools,	30,00
do. Missionary Soc., Mrs. P. S. Stoddard, sec., for Karen Schools,	60,00
Sennett, friends, for Burman Schools, per B. Morley,	10,00
Frankfort, Mrs. Bolles	1,00
Litchfield Fem. Benev. Soc., for Karen Schools,	7,25
Waterville Baptist Church	12,34
Utica, Broad St. Baptist Church	17,25
do. do. do. Sabbath School, for Karen Schools,	24,00
Warren Baptist Fem. Miss. Soc., for Karen Schools,	10,00
Utica, young ladies in Academy, for Karen Schools, per Miss C. Shelden,	30,00
Clifton Park, Esther Schauber,	1,00
Mary Schauber	1,00
Jane Schauber	1,00
New York City, South Bap. Church Sab. School, per Richard Thompson, for Burman Mission,	33,00
per Rev. Cephas Bennett,	237,84
Hamilton, Jona. Olmsted, for schools in Burmah,	150,00
William Cobb, do. do. do.	100,00
per Rev. Alfred Bennett,	250,00
agent of the Board.	
Lake George Baptist Association, per Rev. Thomas Brautt,	15,00
Greenport Baptist Church, per Rev. Samuel White,	6,45
Newburgh, do. do.	3,60
Oneida, Welch Bap. Church For. Miss. Society, Edward Baldwin, tr.,	50,00
Stephentown Baptist Association, G. W. Glass, tr., with two pair linen hose,	91,00
New York City, Baptist Tabernacle, proceeds of jewelry sold,	2,50
Harmony Baptist Association, J. B. Burrows, tr.,	102,56
per William Colgate,	256,11
	<hr/> 763,95

*Pennsylvania.*

Philadelphia, J. McIlvain, per Rev. R. W. Cushman, 5,00

*Virginia.*

Goochland Co., a friend, per Rev. Wm. Mylue, for printing press for Africa, 2,00

*South Carolina.*

Savannah River Association, Geo. Rhodes, tr., for Burman Miss., 90,68  
Pike Creek Fem. Ed. & Mission Society, for educating a Burman girl, per Maria Taylor, tr., 35,00  

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125,68

*Ohio.*

Dayton, Caroline and Mary Harris, per Ora Osgood, 50  
Portage Baptist Association, John C. Jackson, tr., 17,05  
Streetsborough, Mrs. Cynthia Osgood, for Burman Mission, 14,00  

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31,55  

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3856 90

## CLOTHING, &amp;c.

Troy, N. Y., Ladies' Indus. Society of the 1st Bap. Church, a box of clothing, for J. M. Haswell, 33,47  
Providence, R. I., Young Ladies' Assoc. of 1st Baptist Church, a box of clothing, per Miss Eliza Bump, for the School at Edina, Africa, 23,00  
Bridgeport, Ct., Ladies, a box of clothing, books, &c., for J. H. Vinton, 62,41  
Danbury, 2d Baptist Church, a box of sundries.  
Richmond, Va., friends, a box of clothing, &c., for J. L. Shuck, 40,25  
East Brookfield, Ms., Amos Harrington, one box clothing for Thomas Simons.  
Trumansburg, N. Y., James McLallen, one box clothing and fruit for G. S. Comstock, 47,00  
A box clothing, fruit, &c., for E. L. Abbot, (no advice), 26,00  
New Woodstock, N. Y., Dorcas Society, a box of clothing, hard ware, &c., for E. L. Abbot, 22,00  
A box of sundries for E. L. Abbot, (no advice), 10,00  
do. do. Miles Bronson, (no advice), 33,71  
Charlemont, Ms., Jonathan Ballard, a box of clothing for Nathan Brown, 42,59  
A box of clothing, hard ware, &c., for C. Bennett, (no advice), 55,00  
South Berwick, Me., Female Circle of Industry, a box of clothing for Ivory Clarke, 32,50  
One barrel for Stephen Van Husen, (no advice).  
South Gardiner, Ms., Juvenile Society, one bed quilt for Indian Missions.  
Gloucester, Ms. Juvenile Missionary Soc. a box of clothing for Sault de St. Marie station, 20,00  
Boston, Ms., Thomas Richardson, a bell for Burmah, 10,00  
Seneca Falls, N. Y. Ladies, a box for E. L. Abbot, 45,00

H. LINCOLN, Treasurer.









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